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PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$1.75 gold or 7s.6d). Single copies, 25 sen.

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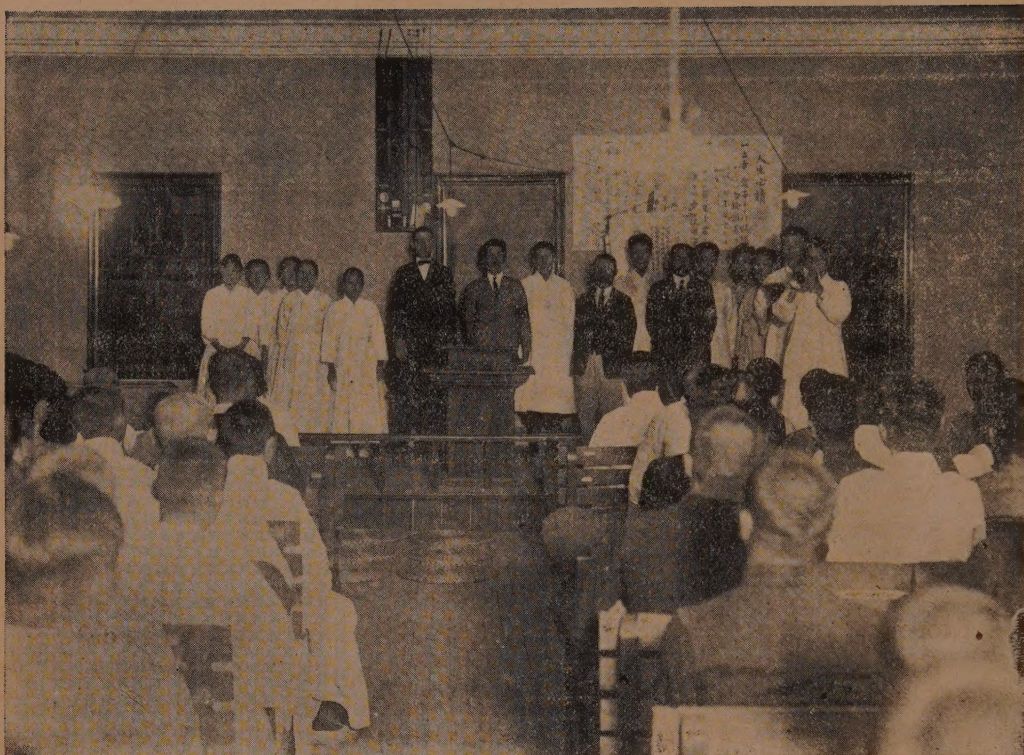
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REV. E. M. STOKES AND HELPERS AT THE SEOUL CITY MISSION, WHERE
A DAILY SERVICE IS HELD THROUGHOUT THE YEAR.

(See page 120)



GRADUATES AT ANDONG IN DR. SWALLEN'S BIBLE CORRESPONDENCE CLASS.

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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXII

JUNE, 1926

No. 6

Yokes which Chinese Christians Find Heavy to Bear*

D. WILLARD LYON, D. D.

(International Y. M. C. A. Secretary, Shanghai)

A FEW LAY MEMBERS of the Mother Church find themselves at Antioch, the chief foreign mission outpost of their day. Being interested in missions they will look about and see what is going on. They are shocked to discover that the Mission Church is failing to observe some of the practices which the Mother Church has held essential. They accordingly take upon themselves the task of calling the missionaries to account for their unwarranted liberty in permitting the breaking of the rules of the sending body, and to make their admonitions the more effective they publicly declare to the young converts how necessary it is that they conform to the customs of the Home Base.

Consternation follows the visit of the laymen, whose gratuitous interference is resented by the church members. Unable to resolve the difficulties which have been raised the missionaries hasten home on an emergency furlough. They feel it needful to gain, if possible, for the local Church a larger measure of autonomy than that implied in the acts of the visitors. News of the issue that has been raised precedes them and lively discussions take place among the home constituency before their arrival.

Finally a conference in the Mother Church is called under the chairmanship of James, a man well-known and highly respected for his calmness of judgment. Peter, the pioneer in

foreign missions, makes the opening speech. He calls attention to the fact that the rules which the Mission Church has disregarded are not inherent in Christianity but are an inheritance from an earlier religious culture. As he pleads for a fair hearing for the missionaries, his memory of his own experiences when first he saw the vision of a work among alien races is awakened. With a rush of deep emotion he challenges the members of the conference with the searching question, "Why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" (Acts 15:10). Then rise the missionaries and make their simple but moving statement of their experiences. With words befitting the occasion the chairman suggests a tolerant course of action and the conference, with a consciousness of the presence of God's Spirit among them, votes that an official letter be sent to the infant Church, repudiating the unauthorized acts of the traveling laymen, and assuring her of liberty to express her religious life in forms of her own choosing, though urging her to hold fast to what has proved of real good elsewhere. Thus began the indigenization of the Church in Asia Minor.

A similar process is at work in China, which events and attitudes during the past year have

* The substance of an address given at the Union Church, Seoul, March 21, 1926.

tended to accelerate. Chinese Christian leaders, speaking their minds more clearly than ever before, are calling attention to the yokes imposed on them from without which they are finding too heavy to bear. I propose today to pass on to you some of the things which I have been hearing them say about these yokes.

The anti-Christian movement in China has given much attention to the marshalling of evidence in proof of a secret alliance between missions and foreign governments. They point to the fact that the foreign powers have in their treaty making insisted that missionaries shall receive privileges not accorded to other foreigners, and that these privileges have resulted in a silent but irresistible occupation of the entire country by the missionaries. Why, they ask, have the foreign powers been so eager to see that the rights of missionaries are protected, if no political advantage were to be gained thereby? On the face of it is it not evident that missionaries are the advance guard of the government? Is not this assumption confirmed by the acts of aggression on the part of certain foreign powers, which have followed the killing of missionaries? Furthermore, do not the missionaries themselves show by their attitudes that they are really in the employ of their respective governments? Take, for example, their attitudes following the incidents of last May and June in Shanghai, Canton, Hankow and elsewhere, when foreign police and sailors ruthlessly shot down innocent men and women on the streets, were not the vast majority of missionaries afraid to raise their voices in protest against the indefensible cruelty of their fellow nationals? If the missionaries are really altruistic proclaimers of a gospel of love, as they claim to be, why should they have remained silent? Who muzzled them? Is it not self-evident that the missionaries are the hounds of Western aggression, who bark only when game is in sight for their masters?

It would be difficult to overstate the paralyzing effect on Chinese Christians of such attacks

as these. Their faith in the sincerity of the missionaries has been sorely tried, even though for most part they have clung to the validity of the missionary's message. It fills them with humiliation to realize, as they had not fully realized before, that the special protection which for many years, in obedience to the demands of the powers, had been afforded to the missionaries by the "unequal treaties" had been shared by themselves as "converts." It stings them to the quick to be taunted with the charge that they have been tools in the hands of shrewd manipulators of imperialistic politics; that they are in reality servants of the foreign powers and no lovers of China. I heard an earnest Christian Chinese woman of high culture and large influence, in the presence of a group of fellow-Christians, including missionaries, say that had she known ten or fifteen years ago when she first joined a Christian church that in doing so she was placing herself under the special protection of a foreign power, she would never have allowed herself to take the step; she would have found a way to be a Christian without insulting her own flag; if persecution had come, she would rather have died than claim the protection of foreign gun-boats for her religious faith. She spoke with intense, though controlled, emotion, and in her voice I heard thousands of her fellow-Christian nationals calling for the removal of the yoke of treaty alliances between the missionary enterprise and foreign governments.

The policy of perpetuating in China the denominational distinctions of the Churches of the West has been a point of serious criticism for many years. The volume and directness of the attack against denominationalism has been greatly augmented of late. A new and striking feature in the situation, however, has been the emergence of a challenge not only against the differences which divide Western Christians, but also against some of the practices on which the missionaries are for the most part united. The Chinese Churches are no longer in the mood to accept the forms of

worship which have been given currency by the missionaries, merely because they have proved to be best in other lands. They are inquiring into the reasons for every tradition and are raising such questions as the following: Why do church buildings have steeples, spires or towers? If the churches in China are to become generally known as indigenous, must they not become more Chinese in point of architecture? At present the church building is usually one of the chief landmarks of Westernism which catch the eye of the casual observer; how does this help to promote the impression that the Church is really Chinese?

Functionally speaking, does the mission type of church conduce to a spirit of worship in the Chinese mind? Does the Chinese find it easy to worship in a crowded room, filled with seats placed in rows as in a theatre, in which men, women and children are carried through a "service" by the signals of a leader, who uses many of the devices of the drill-sergeant? Do not the social inheritances of the Chinese favor individualization in worship? Why then should we Chinese be forced to learn all at once the purely Western way of congregational worship? Might it not be best in China to separate the worship from the preaching? Why not provide a small room in a quiet place apart, where worshippers may individually enter at any time to read the Bible, kneel in prayer, or offer gifts? Why should this room not be decorated in harmony with Chinese artistic standards? Why might not even incense be used? Why not pictures of Christ on the walls, or selections from his sayings? Why not let the minister be in attendance at this worship room, at least at certain hours throughout the week, to give aid and inspiration to the worshippers?

As to the sermon, why not make it the main feature in a teaching service? Why not let the teaching include any subject applicable to the daily lives of Christians? Why not let laymen as well as preachers speak on these subjects? Why not let the people suggest what subjects they would like to have dis-

cussed? Why not encourage them to take part from time to time in the discussion? In fact, why should all the teaching be done in one service? Do not the needs of the members vary? Why not have different types of teaching services for different ages and different stages of familiarity with Christian truth? Surely the traditional service, with a sermon which is supposed to help young and old, illiterate and educated alike, is not what we need in China: how shall we meet our need? Thus do the Chinese Christian leaders reflect a longing to be relieved of the yoke of Western forms of worship and Western habits as to the conditions under which worship can most effectively be conducted.

The machinery by which the missionary does his work may in his judgment be the last word in efficiency. Whether this is true, or whether he has simply transplanted the machinery to which he had become accustomed, his Chinese colleague is taking nothing for granted. Why have so many committee meetings and conferences, when the Chinese way would be to delegate responsibility to individuals to do the work to be done, rather than to waste so much time and expense talking about it? Are all the safeguards against the evils of autocracy which the West has found necessary quite needful in our Chinese society, where we have built up other safeguards which seem to us more effective and less expensive than those you have imported? Are you sure that China needs democracy in church government? Are you sure that your so-called democracy is any more democratic than our time-honored ways of conducting an organization? We appreciate your generosity in giving us such fine buildings but, unless you will also endow them, we are at a loss to know how we shall be able to maintain them. The yoke of the expensive machinery you have brought is greater than we are able to bear.

There is also the yoke of the social distinctions which exist between us. We do not blame you for taking due precaution regarding your health, for we want you to be able to

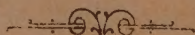
remain with us. But we find it difficult to account for all the gap that separates us on the basis of health efficiency alone. We cannot help suspecting that you retain, at least subconsciously, more than a trace of racial prejudice; this is what makes it harder for us to love you as we ought. We do not ask that you live on our economic plane, but we do plead that you do all you can to make us feel that you do not look down upon us socially. We ask no more and no less than that you treat us with the same cordiality with which you treat one another.

We once were too modest to speak very directly about the control of mission funds, but we feel now that we must lay aside our modesty and tell you plainly that by keeping the reins of expenditure so tightly in your hands you are not only perpetuating the support of aspects of work which we are convinced would better be superseded by other lines of activity, but you are also depriving us of the experience we need to prepare us for the day when we must carry the entire financial responsibility. We commend to your thoughtful consideration the policy which has been adopted by the united Chinese churches and a large majority of the missions in Canton, whereby even the allocation of missionaries to their tasks, as well as the use of the funds for meeting their traveling and other expenses, are now controlled by the council which represents the united churches; we believe that some such policy will be beneficial to the great Cause in which we are jointly interested. The yoke of a too-long-continued mission control of policies, staff and funds has become too heavy for us to bear.

One other yoke we are finding very burdensome is that of the little regard you seem to have for China's cultural inheritance. We believe that there is much in our past which

should be conserved and that, rightly conserved, it will prove, as did Judaism to the early Christians, a schoolmaster to lead us to Christ. We recognize the limitations under which you work; you find our language a difficult one to learn, and by the time you have learned to use it in speech the pressure of other claims makes it difficult for you to give much additional time to the study of our literature; even when you do take time to read you are bewildered by the quantity of literature and you do not find ready at hand the guides you need to pick your way through it. We cannot expect you to do the impossible; but we do ask that you preserve open minds; we beg of you not to get all of your impressions of our culture from books translated by sinologues who have not been in touch with modern currents of thought. We ourselves are eager to talk with you; we shall try from time to time to put some of our thinking into English form so that you may read it, and we ask you to read it carefully and sympathetically; help us in every way you can to make the best use of the experiences of our own people in searching after God and the great truths underlying the universe, and to link their experiences up with the experiences of those who through the centuries have been finding God through Jesus Christ our Savior. Lift from us thus the yoke of your past attitude towards our great inheritances and join us in the search for the fuller truth.

If I interpret them aright such are some of the yearnings of the Christian Chinese, who, in the light of a new sense of nationalism and a larger realization of responsibility for the right development of the Chinese Church, are earnestly seeking to lay aside every weight that besets them, as they press forward to attain a fuller expression of the Christ-life that throbs within them.



A Pedagogue Goes Itinerating

BY C. F. BERNHEISEL, D. D.

(*Union Christian College, Pyengyang*)

I RECENTLY SPENT twelve days visiting some of the churches in Whangju county.

The trip was made possible by reason of the twelve days of school vacation. During that time I visited ten churches in the southern part of the county. It was a real pleasure to be able to get out and make a regular itinerating trip once again. The most that I have been able to do for several years is to make over-Sunday trips to some of the groups near the railroad. But this time I was free to wander further afield and come into more direct contact with the Christians that I had visited frequently in former years, as well as one new group that has recently sprung up and had never before been visited by a missionary.

There are lights and shadows in such a trip as this. The economic distress of the people is very apparent when one gets out into the country districts and looks into the financial situation. I found that nearly everywhere the land has passed more and more into the hands of the Oriental Development Company. One man told me that fifteen-sixteenths of the farming land of that country is now in the hands of that company. How accurate his estimate is I do not know. But Whangju is known as the granary of Whang-hai province and there are vast stretches of fine land, but everywhere I was told that it all belonged to the above mentioned company. In other places rich men who live in Whangju city own large tracts of land, so that the number of farmers who till their own land is exceedingly small. In many cases the land used to be government land and was farmed by the people, who paid a small rent to the government. It had been in the possession of the families for generations but when it was taken over by the Development Company many of the families lost their rights to the land. In other cases, and in more recent years, the land has been pur-

chased for cash, but I was told that often they were practically compelled to sell their lands whether they wanted to or not. As a general rule 45% of the crops have to be paid over to the company, the farmer furnishing the seed and manure.

There is therefore very wide spread discouragement over the outlook for the future. Having lost their lands the people feel that there is little hope for them in the future along economic lines. The amount of money that passes through the hands of the average farmer is very small and this is bound to have an influence on the life of the Church, at least in its ability to support the pastors and helpers and the church schools. So the churches are having a very hard time in paying the salaries that they formerly paid, and in some cases the salaries are being paid only in part. This is, of course, discouraging to the pastors and helpers who are dependent on their salaries for support. One pastor recently left the district for that reason and another is about to do so. One helper also is feeling the pinch very severely.

I went out on Saturday and spent the Sabbath at Manouli church. This is one of the healthiest and most progressive churches in the county. They have in recent years built a very nice church building which stands on an elevated spot and is visible from a long distance around. 180 persons attended the services that Sabbath-day. The helper has two other groups under his charge. He is a good man who will graduate from the seminary with the next class and will then probably be installed as pastor of this group of churches. The elder is a Mr. Pak and he has an interesting history. He lives in a large house and one immediately thinks that he is entering the house of a rich man, but it is a case of the prodigal son. His father was a magistrate for

many years and had accumulated considerable wealth. When he died the son began to live a very fast life. He took two or three wives and invited his friends from far and near to eat and drink with him in a beautiful pavilion in the midst of a lotus pond surrounded on all sides by nice trees. In a few years he had run through his inheritance and had little left but the ancestral house. Then he heard the Gospel, became a Christian and has continued to hold fast to the faith. He deeply regrets his former loose life and the loss of his patrimony, and the only comfort that he gets out of it is that it led him to Christ in whom he finds his comfort now. He exerts a great and good influence in that community.

Coming the next day to Pyunchon we found one of the older churches of the county, that has not been making any progress for years, but has lost some of its membership. They have employed an evangelist from another church, who has moved his family here and is giving his time to preaching the Word in the community, and is trying to reclaim some of those who have fallen away. That is an effort that is certainly commendable. Here we found a very ill young woman, who had been received as a catechumen a year ago, who wanted to be baptized before she passed away from this world. We therefore had a little service at her bedside and administered the sacred rite. She evidently has but a short time to live before she is ushered into the presence of her Lord. Here also we found that one of the church leaders had sold his daughter to be a concubine to a heathen man in a neighboring village. Of course he had to be disciplined. That is one of the shadows that cast themselves over the life of the Church. When a man has a good looking daughter, and is hard pressed for money, it is a great temptation to cash in at the expense of his child. It will doubtless require more than the first generation of Christianity in this country to get such ideas out of the heads of the people. It has been the custom for thousands of years and still manifests itself once in a while in places

where one would not expect it.

The next day brought us to Somaijang, in the south eastern part of the county. There are many villages in this section but there have been no Christians. The district lay as a heavy burden on the heart of Elder Kim of the Kumsani church and he has been going there frequently during the last year and preaching the Gospel to its benighted inhabitants. Gambling has been the pet sin of the district; old and young, rich and poor, engaging in the pastime with the usual result that some have grown well-to-do and the others have lost their all. But the vice has such a hold on them that whenever they acquire any money they immediately begin to gamble and lose it. The destitution of the people is therefore pitiable. If ever a community needed the Gospel, this people does, Elder Kim has preached faithfully and many have heard and others are interested in the Gospel message. The leading family in the place recently publicly burned all their idols and ancestral tablets. This has made a profound impression.

Another man, who has been secretary to the magistrate, has decided to become a Christian and has taken a bold stand before his neighbors. He has been one of the chief gamblers of the place. About sixty persons of all ages assembled there that afternoon and evening for the services. They seem genuinely interested and we have good hopes for the establishment of a good group in that neighborhood. A house has been secured and turned into a church building. The ex-secretary and gambler says that if some old Christian can be secured to come to the village to live he will give all his time going about with him preaching the Gospel. Elder Kim and three other good men from other churches have agreed each to go one Sabbath each month for a year to this place and conduct the service. Thus on the Sabbaths at least they will have good leadership and it is hoped that in this way local leadership will be developed, so that after a year or so they can take care of themselves. An evangelist or colporteur ought to

be put on to work in this populous neighborhood while there is such a manifest interest in the Gospel. But there seem to be no funds for that purpose.

While there I heard of another iniquitous custom of the neighborhood. It seems that when there is a death of the head of a family the whole company of relatives, to the remotest degree, assemble at the house and require to be fed as long as there is any of the inheritance left. Thus the heirs are unable to profit by any inheritance but must use it all up feeding the relatives.

We spent the Sabbath at Tunmoru, or Virtue's Corner, in the far corner of the county. Since my last visit several years ago they have built a very nice and good sized church building, but some of the leading members have moved away and the church is weaker than it was some years ago. About half of the congregation comes in from the country villages five and ten li away. One of the wealthiest men in the county lives here and has a big establishment in the midst of the market town. His wife and daughter attend the church. There was one man and one woman to be baptized. It was impossible from the names to tell which was the man and which the woman, and so I baptized the woman with the man's name and started to baptize the man with the woman's name when I heard a snicker from some boys. I hesitated a moment to see what was wrong and then one of the deacons set me straight, to the evident relief of the young man about to be baptized. Whether or not the woman now considers herself a man I do not know. There is no distinction between men's and women's names in Korea. To the rear of the church, on the mountain side, has been erected a beautiful pavilion where the sinners of the town assemble during the summer months with liquors and their dancing girls and make merry in a way to please the devil greatly. We look forward

to the time when his disciples will all have left him for a better master.

On the return journey we visited three churches. At the last one, Kurogi, we found another beautiful young girl who had become a Christian, but whose heathen father and brother were determined to sell her to another unbeliever. She had fled from home to the home of an aunt, who is a good Christian woman, and is trying to protect the girl from the proposed marriage. Nearly every day the father or brother come to the house and raise bedlam trying to get the girl away and marry her off. She declares she will marry only a Christian and I hope that she may be able to hold out. She passed a splendid examination for the catechumenate and we were happy to receive her. Her parents are among the wealthiest people of that neighborhood.

These are some of the experiences and the problems that every itinerating missionary has to face constantly. One is more and more impressed with the awful blackness of heathenism, and the fact that the Gospel is the only remedy for it. We can scarcely realize the problems that they have to face and the terrible pull of the ingrained heathen customs. We can only be thankful for the triumphs that have been accomplished and look forward to the day when the light shall prevail and the darkness shall have past.

In conclusion I would say that Whangju county is a great apple producing country. There are many large orchards there, and everywhere I went through the county I saw new orchards being planted. The Christians are nearly all planting fruit trees wherever they are possessed of the necessary land. In a few years there will be a big revenue coming into the county from that source and I hope that the Christians will have their full share of it and thus help to alleviate the economic distress that has such a strangle-hold on the people at the present time.

Incidents and Experiences at the Seoul City Mission

M. B. STOKES

(Station Evangelist, Seoul; M. E. Mission, South)

LAST SEPTEMBER, a few days after work was started at the Seoul City Mission, I was visited by a man whom I had known casually for some years. In the quiet of my study he told the story of his life; it was one of the saddest I ever listened to. As a young man he became a nominal Christian but refused to seek a definite experience, ridiculing those of his companions who sought conversion. For twenty years he continued this course of life, outwardly conforming to the requirements of Christianity by attending church services, contributing to its support, and even teaching in the Sunday School, while all the time giving way to secret sins. It was an awful revelation. And then at the close he made this statement; "A few days ago I went to the Mission. The workers there knew that I was a professing Christian, and asked me to help lead the unbelievers to Christ. Then it was that I realized that I, though a nominal believer, was no better than they, and I felt that I could not lead them to Christ. This led me to pray for myself. In true repentance I confessed the many sins of my past life, and God graciously forgive me and gave me a new heart." Since finding peace he has been true to God, and has been used in winning many souls for Christ during the past eight months since his conversion. His testimony, which I have heard him give a number of times in the Mission, has been used of God to the blessing of many.

At one of our meetings last fall, during the altar service for seekers, I was attracted by the very earnest prayers of one of the young men. He was literally pouring out his soul in an agony of petition for salvation. And, as is usually the case when such earnest prayer is made, he soon received a definite assurance of his salvation. One of the delights of my life in the months since has been to watch the development of this young man. Almost im-

mediately he became one of our most zealous workers. His passion for souls and his earnestness in prayer marked his experience from the first. One evening, some time after his conversion, he stood up in the meeting and opening out a letter he had received, said: "I have been concerned for the salvation of my young friends in my village in the country. I have been praying for them, and some time ago I wrote to them urging them to come to Christ. I have just received this letter telling me that all of them have decided to believe, and my heart is full of joy to-night." A month or two later he returned home, and soon I received a letter telling of how God had used him for the salvation of his family. He writes: "I arrived home late in the afternoon, and my parents and other members of the family came out to welcome me. I went into the house and told them what God had done for my soul. Soon they decided to believe, and now the sound of singing is heard in the home."

One evening on going to the Mission a bit early my attention was called to a fine looking young man whom I had not seen at the meetings before. I engaged him in conversation and found out that although he was not a Christian he had come with a desire to accept Christ as his Savior. In fact he frankly said to me, "I have come here to-night with the purpose of becoming a believer in Jesus." After the message of the evening, when the invitation was given to seekers to come forward for prayer, this young man came at once and knelt down at the altar. I knelt near him in order to point him the way to Christ. It was quite evident that his heart was burdened because of some great distress of soul, and soon he was praying with great earnestness for blessing. God spoke peace to his soul, and in the closing meeting for testimony

he gave public expression to the experience entered into in the hour of prayer.

One night some months ago a man came to the Mission, heard the message, remained for prayer, and made a decision for Christ. He didn't come again and we lost sight of him, although the workers tried to find him. After the lapse of a month or more one of them went to Namsan for prayer, and saw a man some distance away reading his Bible. On coming nearer he was surprised to find that it was the man for whom he had been looking. They entered into conversation, and he was told a wonderful story of how God had wrought a radical change in his heart and life. Some weeks later the same man came to the Mission and gave his testimony. It was indeed a remarkable story of a man's sin and of God's grace. He went into details in telling the awful story of his life. There were two great sins of which he had been guilty. One was in connection with his business, that of taking unfair advantage of men who had trusted him. In this way he had been guilty of what, on his own statement, practically amounted to stealing thousands of yen worth of property. The other was perhaps even worse, a life of debauchery with evil companions. I cannot go into the details. His wife suspected his sinful course, and made attempts to keep him at home in the evenings. All to no purpose.

One evening he started to leave the house to go to one of these places of sin. His wife asked him not to go, but he put her off by saying that he had some business to attend to, and went on his way. On arriving in the neighborhood of Chongno he discovered that his son was following him. He now saw that he could not go where he had intended, and kept on down toward the East Gate. When he got in front of the Mission someone invited him in to the service, and he accepted, probably because he thought it would be a good opportunity to throw his son off the track. Once in the meeting, the very atmosphere of the place, as well as the Gospel message, commenced, under the providence of God, to work

upon his soul and he was led to take his first step toward Christ. I am quite sure that he was not soundly converted that night, but he then and there commenced to reach out after God. A short while after this he was passing near the Severance Compound church, and heard singing. He went in to seek God's blessing along with the Christians gathered there. His home was not far away, and he became a regular attendant upon the services of that church. Soon he came out into the full light of God's grace, and was able to testify definitely to a mighty change wrought of God in his heart. Of course the members of his family were soon led to Christ, and the home was filled with joy. In the course of his testimony that evening he made this striking statement, which those who know something of the workings of the Korean mind will understand and appreciate. He said; "I am a new man. I have been born again. I am not the same man I once was, and I don't want to look like the man I used to be, so I am letting my beard grow!"

"The Task of the Christian Church"

THIS IS A VALUABLE book of reference issued in January of this year, as it is a world survey of Missions, mainly Protestant. It has been prepared by Dr. Thomas Cochrane, a well known authority, who has been engaged on this survey for several years after a long and distinguished career in China.

The book is divided into eight main sections in which the various mission fields are grouped geographically. As no less than sixty-six countries are passed in review the notices of each are necessarily brief, so as to keep the book within reasonable bounds, but some fields—Korea itself, for instance—suffer considerably in this respect.

However, the book is not a dreary mass of statistics, it is eminently readable and attractive and the figures that are given seem to be quite reliable. It is the sort of book that missionaries require for a quick, up-to-date glance at little known and distant fields and we heartily commend it to all our friends in Korea.

The Task of the Christian Church. Edited by Thos. Cochrane, M.B., C.M. 144 pages, cloth boards. Price Yen 4.65. Order from the C. L. S., Seoul.

A History of the Korean People

J. S. GALE, D. D.

Chapter XXIV

OLD TAIJO, who really never ruled the kingdom, was dead and his son Taijong, now, without any hand to hinder, sat squarely on the throne. It was the year 1408 A. D. and he himself was forty-one years of age. His coming to the place of power had been through many tears and much blood, for he was a man of ruthless will who put down all opposition with an iron hand. Having overridden father, brothers, ministers, the East regarded him as out and out a king.

We are told that he had serious thoughts at times as to his own virtues. It was in the winter of 1410 that he was on his way with soldiers to Haijoo, for military manoeuvres, when a great storm of rain and hail with thunder and lightning overtook him. Suddenly two of his horses were struck down just at his side. At once he stopped the procession, fasted and called off the programme of the day. Said he, "I am a sinful man, unfit to rule a kingdom; let me resign my throne in favour of my son."

Yi Sook-pun (李叔蕃), his minister, hearing this, said in reply, "Parents reprimand their children when occasion requires, likewise God, who loves Your Majesty, has sent this lightning stroke to remind you of your duty. Throwing up your office will make no amends, but a humble heart and a renewed determination to do the right will be pleasing to God." Taijong, subdued in spirit, resumed his duties.

All the state at this time underwent a renovation as regards dress, from that of the commoner to the robes of the King.

Korea's Dress Reforms In Chapter XI we told something of the dresses of Kokuryu, since which time many changes had come to pass. Koreans, conservative on the one hand, are yet very ready to adopt the customs and habits

of their big neighbours on the other. They had more and more become Mongol. This awakened the contempt of the Mongol Emperor himself who said, "Why do you people change so readily and set aside your own customs?"

In the year 1357 A. D. a state astrologer wrote a memorial which read, "Our country takes its rise in the Ever White Mountains to the north and extends to the Chiri Hills in the far south. We have therefore *water*, which pertains to the north, as our distinctive element, as well as *wood* to the east, their corresponding colours being *black* and *green*. If we follow nature's law, therefore, we should have black for our headress and green for the cloak we wear." Through the long lapse of years Korea still stands by her gauze-like black hat and associates her origin with the deep shades of the Ever White Mountains.

"The Korean's headband," says the *Moon-hun Pi-go* (文憲備考) "was unknown till the early days of the Mings (1380 A. D.) when a Chinese Taoist priest brought it, with the request that we make it a part of our national costume. This we did and have continued to wear it ever since." This headband causes the young man who first dons it almost as much pain as the bound foot does the Chinese princess, but he has manfully stuck to it till the present day.

In ancient time Korea used hempen fabrics and silk for dress goods. Only at the close of the Koryu period did the wonderful plant known as cotton become first introduced (1400 A. D.).

Introduction of Cotton

Moon Ik-chum (文益漸) brought it from China, as he brought also the spinning-jenny and the wool-beater. The Korean people took to this new discovery with great avidity and before a hundred years had passed the whole land was growing cotton, and white-coated people walked on all the highways. The question is

raised as to what kind of white dress-goods Koreans wore in the days of Keui-ja, 1122 B. C., a question not yet satisfactorily answered. Even in the times of Confucius cotton was known and had won a large place in China. That Korea should have let this pass her notice for two thousand years seems very improbable.

In glancing across the face of the peninsula at this time we find a people highly favoured and blessed, and cared for by a most watchful king. Among Taijong's first acts was an order against alcoholic drinks. "My desire," said he, "is to see my people happy, but drink makes them miserable. Let us use the past as a mirror into which to look and learn from our fore-bears. Let their experience be known and read of all men, for it proves conclusively that drink spells wretchedness. If we see the ruin it has wrought and yet take no warning, what miserable sinners we must be. Though you do not think of the state think, nevertheless, of your own heart and your own life. If the wise are unconscious of the evil, what can you expect from the common run of men or from ignorant fools? Crime and lawsuits are the natural results of drink.

"I write this with an eye to the past and a desire for the future, and ask, therefore, that all officials, out of regard to my wishes, make themselves examples for good and so avoid excess of this kind."

There came in at this time a great stream of remarkable books from the Mings. With the return of each envoy samples of China's best literature were brought, books on religion, on philosophy, on history, on morals. In one embassy I find 128 different sets, many volumes in each set, all gifts to Korea from the benign suzerain state. China was and had been from time immemorial the fountainhead of the lights and liberties of the East.

Along with the many books, came the water-

clock, a huge machine having four casks for water, the largest being called *N i g h t-Heaven-T a n k*, and measuring twelve feet around. Arranged as on a kind of stairway this instrument told off the hours drop by drop.

Taijong, as a great scholar, did his best to have the people redeem the time. A huge memorial stone once stood under the ginko-trees inside the entrance to the Confucian Temple, set up by him in 1409 A. D., that gave the reader some inkling of his ideals. Said he "As I ponder on the religion of the Master I am profoundly impressed. Beyond our powers is it to meetly extol his virtues. An attempt at praise is like venturing to picture the sun and moon, the heavens and all the stars thereof, Our Master, born toward the close of the Choo Kingdom (551 B. C.) gathered together the best writings of all time and chose therefrom precepts and examples that have served a hundred kings for their illustrious models. This may be regarded as the first real establishment of religion." One can gather from such quotations the serious purpose of King Taijong's mind.

In order to impress the state with good morals he had painted on the inner walls of the Palace pictures of the Saints and Masters of the past. Here appeared King Moon (1100 B. C.) saying good morning to his revered father; here the Founder of Han (200 B. C.) passes the wine-glass with all good wishes; another shows Queen Sun-wang of Choo (800 B. C.) with gentle touch calling her husband to consciousness of the new day, "Wake up, my Lord, wake up." Such were the pictures with which King Taijong adorned his palace halls when William of Wykeham was saying to the boys in Winchester, "Boys! Manners makyth the man!" It would seem as though Taijong was as truly anxious to make of his subjects a great and intelligent people as was the Founder of New College, Oxford, to brace up and renew the flagging spirits of the men of England.

There were religious confusions attending these days in Korea just as there were in Europe. In the *Lighted Bramble Records* (燃藜記述) I read:

Revival of Buddhism

"In the first year of Taijong Buddhist priests were forbidden the Palace, and all worship of the Buddha ceased within the city." In the second year the Astronomer Royal wrote, "In the first year of Koryu (918 A. D.), there was a man who said, 'The land that bears on its back the hills and holds in its hand the waters that go by, needs the Buddha and his temples to make it live and flourish.' The King then gave command to his officials to build a temple; he gave to its priests fields and slaves, the temple being called the *House of Blessing*. Later the King and his people accepted Buddhism and made it the state religion. So, from that date on, for 500 years temples arose in great numbers. When prosperity overtook it, it split into two sects, the *sun* (禪) meditative, and *kyo* (敎) dogmatic, that disputed as to who owned the fields and slaves. Priests cast aside their poverty, dressed in silk and rode beautiful horses. Many of them fell victims to wine and women. All sorts of vicious habits were their portion. Though there was said to be happiness in these practices it was not true, for happiness is not found in actions such as these. My suggestion now is that seventy temples alone be spared and that the rest be given up to the service of the army." Taijong gave his assent to this and it was so ordered.

For one hundred years from the departure of Muhak (1405 A. D.) till the coming of Susan

A New Order of Priest

(西山) 1560 A. D. no great priest appears. The frown of Taijong had withered this spirit away. Buddhism survived, however, not so much in great men of state as in such characters as this that I gather from the "*Lighted Brambles*" "There was once a Buddhist very badly dressed but very honest and kindly of heart. If clothes were given him he would pass them on to the first beggar he met shivering in the street. He was most gentle of soul, and never

found occasion to quarrel with anyone. It was his practice to call every man by his first name, regardless of rank or station. He himself was known as *Chapi Sooja* (the compassionate priest). Wherever there happened to be an offender to be beaten, at temple, or government hall, he would call and offer himself as a substitute, accepting all the pain. The great were only simple people in his eyes while the humble folk were very dear. Once, when he was stopping at the Wunkak Temple, a great feast was held. Princes and Ministers of state came in all their glory. Chapi looked on, and, forgetting himself for a moment, sat with knees locked in his arms, a manner not permitted in the presence of royalty. Just at this time Prince Insan (仁山君), a man of iron will who made all the world to tremble, appeared. Chapi said, "You are a great man, aren't you?" The Prince astonished at such a rude remark asked, "You impudent creature, who are you?" and gave him a sounding blow on the ear, repeating it. The priest dodged and said, "Don't beat me, Insan, please. It hurts, it hurts."

Again he met Yi Suk-hyung (李石享), known as Prince Yunsung, who was the great chief of the Confucian College. Chapi winked at him and said, "Your face I know but your name I've forgotten." A moment later he added, "Why of course, I know it now, your name is Yi Suk-hyung." The other priests hurried forward and begged pardon for this illmannered address. Such was the Compassate Priest, a messenger of unconscious good to many people who have gratefully recorded his name. Such are the footsteps of the Buddha across this unfavourable century.

About this same time there may be noticed a marked recurrence of the report of the reappearance of the dead. In the mind of Korea, as truly as in that of the London Society for Psychological Research, appearances of the dead are possible, and these appearances have been definitely recorded. One I take at random from Yi Rook (1438-1498 A.D.) who lived somewhat

The Dead reappear

later, in the reign of Se-jo. The story runs: "Prince Ha-sung, who was son-in-law of the King, had in his entourage a serving-woman of Yang-joo County who was accounted rich. She had a daughter whose name I have forgotten but whom I shall call *Mo* (某), very pretty. A scholar, An Yoon, fell in love with her and took her by a marriage contract as his secondary wife. Prince Ha-sung, hearing of this, was furiously angry and demanded a separation. "How did you dare" said he to the serving woman "send your daughter to the home of a scholar without permission?" He at once had the girl arrested and locked up, intending to marry her off to one of his slaves. *Mo* learned of this, and, in desperation, climbed the wall and made her way to An Yoon. She wept, saying, "I shall die, no one can help me." Yoon, equally distressed, could do nothing. A day or two later she was again arrested and made secure. This was the final act of her poor little play. With her girdle string she made her quietus and was found next day hanging dead. Some time later An Yoon, returning in the evening twilight from the Confucian College, reached the little hill back of the Kyung-mo Palace. It was early autumn. The moon, too, was softly rising over Camel Mountain to the east and everything was perfectly still. Alone he walked on thinking sad thoughts of *Mo* and recalling her tenderest memories. Suddenly he heard a soft tread and turning to look, there she was. But she was dead; this he knew. It could only be her spirit. Nevertheless he so longed for her that he turned at once and took her by the hand saying, "Is it you, *Mo*?" when suddenly she vanished. Yoon wept and from that day on a sickness of heart overcome him so that he died a year later.

"Kim Champan's son, a friend of mine, and a cousin of Yoon, told me the story," says the writer, "Yoo Hyo-jang, a brother-in-law of An Yoon, also told me the same with tears in his eyes. Said he, "It is very rare that we see even a daughter of the gentry give her life for

her convictions, how much more wonderful on the part of one who was only a slave. She knew nothing of the great teachings of the Sages and yet she possessed them all; courage, conviction, devotion. Her faithful heart was her priceless possession. 'I shall die rather than yield up my husband.' Thus she died to save her soul from shame. Was there ever a more wondrous example of the virtuous woman?" So asks Yoo Hyo-jang nearly 500 years ago. We may well ask the same as we read through this sad little story of the 15th century.

King Taijong had twelve sons and seventeen daughters. The great question was which should succeed him in the royal line. His first son was inclined to religion—to be a Buddhist priest; his second was a worthless character, but the third was a student, a scholar gifted with all the graces of the ancient sage. Him he would make his successor. The tablet that stands guard before his tomb reads, "While still a little boy in his mother's room, he was most diligent, never laying aside his book. His father, seeing him look pale at times ordered the books away." Student and master mind, his merits have won much glory for the reigning house of Yi.

Taijong abdicated in 1418 A. D. and placed this son, known as Sejong, on the throne. It was evident, even in this act, that he sought only the welfare of his people. He indeed beheld the attainment of his wishes, beyond his highest hope, in this gifted son who was but twenty-two when he took the reins of state in hand.

After having resigned the throne, Taijong built himself a palace where the Chosen Christian College now stands, and called it *Yun-hwei Koong* (延禧宮). Here he lived quite privately and often walked far out over the hills and by the river, greatly to his soul's delight. Said he to his ministers "I have a good son to take my place; surely never was a man so free from care as I." This was indeed a great recommendation from so grim a father.

Sejong's care for his mother, too, was another proof of his goodness. He watched by her bed, walked by her chair, and tenderly closed her eyes when she passed away.

Good King
Se-jong

The Ming emperors were charmed with reports of him, and every year sent books and gifts innumerable.

Sejong lived in the days of the large family, and had eighteen sons and four daughters. A line on his ancient memorial stone runs thus, "His sons came night and morning to wish peace and make obeisance. They were like a string of jewels, a flock of wild geese, as numerous as the grasshopper, and as propitious as the gentle steps of the unicorn."

His older brothers, as Reuben and Simeon gathered unto Joseph, came up to Seoul to live with him, he and they were a united clan, linked most happily together. He had a gentle but

A truly Royal
Family

compelling manner that kept eunuchs and palacemaids in their place. His father, like King David, had been a man of war, but he himself, like Solomon, was a man of peace.

His relation with the suzerain state, the Mings, was perfect. Great ministers went as envoys and China's master scholars made return. In sending the annual tribute Sejong made it a point to go over the list himself to see that all things were in order.

He and his father worked out the problem of moveable type, made their own water-clock, prepared an almanac for each year, and drew up such rules of propriety as would do credit to the most orderly Christian assembly.

Taijong died in the 1422 A. D. and Sejong, his son, went into mourning for three years.

No music, no meat to eat, no colours to wear, no joy in life was accepted willingly for three years as a proof of his grief at his father's death. The old king was buried at the foot of Great Mother Mountain (大母山) fifteen miles from Seoul across the Han to the south-east.

Three years of
Mourning

One of Sejong's special favourites was the scholar Pyun Ke-ryang (卞季良), who, for

twenty years, was chief of the Confucian College, a man of unexampled learning, and deep religious piety. But, like mortals in general, he had his personal idiosyncracies and defects. His was a sort of rat-like stinginess that coloured all his doings, and gave the wags and wits of the time no end of stories to tell. The old record *Lighted Bramble* says, "Even in the case of the pumpkins that he had cut up, he counted every slice lest any thing should be missing. He took note of the glasses of wine, as well, and had the bottles recorded with exacting care. Guests seeing his stingy manner would often get up and leave indignantly."

While Pyun was preparing the *Kook-jo Po-gam* (國朝寶鑑) or *National History* in the

Heung-tuk Temple (興德寺)

The Scholar
Pyun Ke-ryang

His Majesty, frequently sent dainties, sweet meats, etc.

Officials, also, added their contributions. The old scholar would regale himself liberally, and then, most unKorean like, lock up the remainder and keep firm hold of the key. Not a crumb did he give to the servants. Finally, when the accumulated mass went foul he would have it thrown out to the pigs. Still he was the great Pyun Ke-ryang, and so will live long after his little foibles and failings are forgotten.

He writes thus about moveable types, "The purpose back of the invention was to supply

the state with books and a better means of gaining knowledge.

Endless blessing would this mean. Our first cast of type was defective and the printers grumbled much over the time spent in adjusting and putting into shape. In the 11th Moon of the year *kyung-ja* of Yung-nak (永樂) 1420 A. D. His Majesty took note of this and put the matter into the hands of a Board Secretary, Yi Chum, who had a new font cast. In seven months the work was done, a great improvement over former efforts. The printers were highly pleased and were able to set up more than twenty pages a day. This work, begun by his late majesty, was thus successfully carried on. We are prepared now to

Moveable Types

AN OPENING DOOR

print any book there is and all men will have the means of study. Literature will increase and grow, and religion flourish in the earth. The kings of Tang and Han spent their strength in the training and equipment of armies; how much better this work of our good king. As high as heaven overtops the earth does this outshine theirs. Endless blessing for Korea."

Pyun wrote many poems; in fact all great

scholars counted themselves poets. Here is one:

So quiet sits this hamlet' heath the hill,
With softened shade and furrows freshly turned.
I wander by the stream to seek for simples;
My books I spread out neath the drying sun.
Across the sky's blue vault the wild-goose wings;
Amid the moonlit bamboos calls the whip-poor-will.
I look toward Seoul, whence endless thoughts arise
And jot a verse down for my friend of friends.

An Opening Door

GORDON WILBUR AVISON

(International Y. M. C. A. Secretary, Seoul)

THE WRITER has had the privilege of going out into the country with various young men, members of the Korean Y. M. C. A., and seeing, first hand, what this particular institution is doing, in one way at least, for its country cousins. Thus, twenty-one villages, within a radius of twenty miles from Seoul, have night schools where the people—men, women, and children—are learning to read and write.

The plan is simple and is one which, like the wavelets from a pebble dropped into a pool of water, will spread out to the boundaries of the land. A teacher goes into a village and gives three months to the teaching of reading and writing to all who care to be taught. Folks from neighboring villages are welcome to come to in and study, taking advantage of the opportunity thus afforded them. When the people have learned and received their diplomas, they are asked to continue their own school and to go out to the surrounding villages and establish more schools. Thus a spirit of voluntary service is being built up.

Come with me to two of the schools where these Korean volunteer teachers of the Young Mens' Christian Association are operating. We leave Seoul about 4.30 p. m. and drive down to Yongsan, on the river Han. Leaving our car with friends, we take passage on a large, flat-bottomed boat, along with pigs, oxen, boxes and natives and cross the water in about an half hour's time. Having paid our fare, three sen (1½ cents gold), we are

allowed to land and proceed on foot towards Panpori, the village of our destination. As we trudge along the rutty road children come out from little hamlets and greet us with "Teachers, teachers, have you really come again—are you well," etc. By the time we have covered the five miles from boat to village, we have quite a flock with us and are heartily greeted at the school by the older folks of the town.

Panpori, we are surprised to find, has built a beautiful little community house at the cost of fifteen hundred yen (750 dollars gold), plus the labor of the men folks of the village. The building has two nice rooms, a large enclosed porch and a good sized yard. Light, heat, repairs, taxes, etc. are met from community funds and it is in this clean house that the men, women and children gather for study and self-improvement.

It would never do for us to start to work without any dinner and so each week we are invited to dine with one or other of the villagers, the following being a typical meal. Boiled rice, kimpchie (a Korean pickle made with large white radishes, cabbages, spices, red peppers, salt and so on), salted, dried fish, noodles, bread, eggs, fruit and hot water. At about six-thirty or seven o'clock, the entire population, and those who have come from neighboring villages, gather in the community house, sit upon the floor and have school. Watch the faces, so full of interest and earnestness, as we proceed with the

esson. First, the last lesson is gone over, questions asked and answered, and then a new lesson is handed out. After reading and writing upon the new subject for some time, a discussion of it takes place, and we leave at about 9.30 p. m., tired, but with a feeling that here is hope and happiness.

We will go in another direction today and visit another school. We proceed as we did the other day and find a splendid little school-house with a good yard and a dug-out, with roof thatched with straw. To our surprise we learn that the children study in the well lighted, heated school-house while their dad-dies use the dug-out. This is something new for Korea, for in the good, old days, anything was good enough for the kiddies. What is this new spirit? Are the people beginning to learn that the hope of Korea lies in their children?

In learning to read and write some fine lessons are taught. One night the subject will be "how to live together," at another session "chicken raising" will be presented, while at still another study period the topic might be mulberry-tree planting and the care of the trees.

After having been brought up in Korea, the writer spent some twenty years in the United States of America before he returned to the land of his youth. One would naturally expect to find a great many changes in such a period of time, and there was no disappointment in this matter, but perhaps the greatest in his estimation is that found in the attitude of the mass of the people towards education. Formerly a good Chinese scholar was regarded as educated and women were left entirely without any schooling. Today the young men and women do not care whether they learn any Chinese characters, so long as they can get a Western education. Education is the cry from rich and poor alike, for, with education as a handle, the people think they see the opportunity of taking their places in the world. Education, they believe, will open all doors and bring once more to the Korean

people the chance to become real factors in the new world which they see before them.

We must give the people the education they crave if we would find an open ear for other matters. As medicine has in the past, and is doing every day, opening doors for the preaching of the Gospel of Jesus, so will education fling wide thousands of closed doors. Let us use to its fullest extent the handle which God has given to us.

Bible Correspondence Course Commencement Exercises

On Jan. 1st, 1925 Andong Station started on an enrollment campaign in Dr. Swallen's Bible Correspondence Course which was described in the Feb. 1926 *Korea Mission Field*. This article gave the figures for the campaign up to the end of August. By the close of the big class for men in January we had enrolled 610. The helper who got the greatest total enrolled 70 in his circuit, and the one who enrolled the largest proportion got one fourth of all his adherents.

In the February article we stated that by May we expected to have as many graduates as all the country had had up to the end of 1924. That was 57, but this spring we showed 75 graduates, all but 5 of whom have graduated since June 1925. In the past 11 months Andong had more than twice as many graduates as all the rest of the country put together. We hope this will not be true for the coming year, even though we expect to go ahead with the work. We hope others will be provoked to good works.

Evidently not all who graduated did so in order to get into the picture, for only 30 graduates appear. Two brothers were our first graduates in the New Testament, and also in the Old Testament. One only appears in the picture. Father and son stand side by side in the second row. In the back row are a girl and her husband's aunt. There are 5 helpers in the picture, and one man who has been a Christian for only about one year.

J. Y. CROTHERS.

Present Tendencies in Korean Literature

J. W. HITCH

(President, Christian Literature Society of Korea)

EVEN AFTER ONE has taken the precaution to select so timorous and cautious a title as the above, it may still be needful to have at hand a good supply of interrogation points, so full is the whole matter of questions, problems, and uncertainties.

At the very outset, a writer attempting to discuss this subject faces a problem sufficient in itself to wreck his efforts and stay his hand. This problem is the question of whether or not any of the products of Korean pens in the present day can be called literature in the technical meaning of that term. No direct answer will be attempted, but certain conditions, difficulties, and influences will be pointed out which should help towards its determination.

The present time in Korea is one of mental unrest and confusion. Ideas, desires, emotions, suggestions, and thoughts get a warm reception in men's minds, and in return, quicken, confuse, stir, and arouse them. An urge, seemingly as potent for their protection and welfare as the migratory instinct which starts in motion great flocks of birds, has entered the minds of the people, and everywhere their thoughts are aroused; they are on the wing. The interested spectator can but hope that an instinct as sure as that which guides the flight of the wild fowl, is guiding the thoughts of these men's minds to a place of satisfaction and rest. Perhaps it is, who can tell?

However that may be, the present witnesses a strong tendency in every department of life to discard old customs and old standards for new ones, with which there has not yet been time for anything more than a casual and very often superficial acquaintance. The result is a patch-work, in which the old and the new are brought together in such an ill assorted manner as to rend the new and not im-

prove the old. As would be natural to suppose the situation fairly bristles with unanswered problems and questions.

From what has already been said the reader has possibly inferred that the present is a time of transition in Korea, and such it is, with the social, political, and economic back-ground as the moving and important factor in causing the transition.

There are many things in it suggestive of a similar transition period in English life and literature at the time when the English people were making their transition to modern life. Many of the same problems that confronted the Englishman of that day confronts the Korean of to-day, but not without many important differences.

One notable difference is that the Englishman had a history and a tradition behind him, in no wise discredited by past or current events, to which he could look back with confidence and pride. This gave direction to his activities and helped to steady him in his outlook upon the future. Then he had the safeguard which practical experiment always affords: for he was free to try out his ideas in every-day life. He could put his theories to the pragmatic test which usage accords to all things. Social, political, and economic fields were open to him for experiment and trial. There was little of inhibition in the whole situation save that which was natural to the situation itself.

The Korean faces all the problems that this time of transition brings to him without any of these helps. In addition he has many artificial inhibitions and practical difficulties that were wholly unknown to the Englishman of the period mentioned.

To the average Korean his past has been largely discredited. It has been weighed in the balance and found wanting. In the hour

of greatest crisis his government failed, because it was no match for one equipped with modern knowledge and which was already progressing along modern lines. Likewise his old customs and old institutions seemed equally as worthless with which to meet the new day and its needs. The past, therefore, with all that it contained, was for the most part worthy only to be cast aside and forgotten. In this hour of need it seems to him that he must look elsewhere for help, encouragement and inspiration.

As for existing political institutions, they are largely imported articles, with which the Korean has almost no practical contact except in the sphere of obedience. If he holds political ideas in conflict with those already established he must be extremely careful how, when, and where he gives expression to them. Most Koreans, therefore, have adopted the more cautious expedient of holding them sub rosa and refraining from giving expression to them in public at all. Here is another field that, in a large measure, has been robbed of the developing influence and power it has had in other lands.

The idea of love, dealing as it does in the Occident with courtship and marriage, owing to certain peculiarities of the social customs and conventionalities prevalent in the past, has had almost no place in the thought and writings of the Far East. Their customs made no provision for it, and so a theme that has proved to be one of the most fruitful to writers of the West has been denied them. It should be noted, however, that under the stimulus which has been given by contact with Western ideas and customs, and which has been greatly heightened by reading translations of "French novels," the younger generation has developed an almost abnormal sentiment and curiosity regarding this subject. It is not surprising that this erstwhile unknown subject is beginning to find its way into their stories and poems.

The economic outlook, from the standpoint of the average Korean, is pessimistic in the

highest degree. Under the pressure of financial stringency he is gathering ideas upon this subject. These thoughts, unfortunately, are not all from sources that would be regarded as economically sound by the best authorities. However, they evidently hold out some hope of relief to him in a situation which he regards as intolerable at present, and which he thinks in a few years will become so much more unbearable as to render him desperate in thought, even if not in open utterance now, and which may lead in the future to such a result in action should a favorable opportunity arise.

In other words, the sources and backgrounds that have lent so much inspiration and incentive to Western writers, are either lacking entirely to the Korean, or are so much discredited by the past, or are so circumscribed by conventionalities and inhibition as to make them of small power and little real worth.

The style and medium of expression he is to use offers another problem to anyone attempting to put his thoughts into Korean. As in China and Japan, so in Korea, for a long period of time convention has fixed the style and determined the medium for all literary productions. This same force has arbitrarily limited the reading public to a small proportion of the people, who alone are able to read and understand the things written in accordance with its precepts. At the same time it has put these productions as far away from the understanding of the general public as anything written in Latin would be removed from the comprehension of the average American.

By one of the strange ironies of life there was all the time right at hand a phonetic alphabet, invented by a Korean scholar, that would have served every purpose in an excellent manner, if a certain pride and conceit of learning had not condemned this medium on account of its simplicity as unworthy to be used by a scholar of any attainment for expressing his thoughts, or to be used by him even in his reading.

When Japanese was made the "National language" and taught in every school, the

younger generation in Korea soon came to be almost as versatile in its use as the Japanese themselves. Then because the facilities and demands for the production of books in large numbers was greater in Japan than in Korea, thus making them cheaper in price, and because more liberty was allowed in determining their contents (which tended to make them more popular) Japanese books have become very popular with the young people in Korea. The result is that books in Japanese have pre-empted the field to a marked degree.

With the older people of culture, devoted to fixed standards in regard to style and mode of expression, and scornfully intolerant of any other, and with the young people turning to Japanese books on account of their comparative cheapness in price and their liberality and modern outlook in thought, only a group composed largely of women and uneducated men is left to read what is written in the native script. There seems, therefore, little either in the way of financial remuneration or popularity to be gained by giving one's life to literary effort. At least the situation is not one that would lead to large production, or to a style and literature purely Korean. It is not surprising, therefore, that no great outstanding works of superior qualities have been produced during this period, notwithstanding the fact that there are a few authors who have won, and perhaps merited, a certain degree of popularity as writers of fiction.

Perhaps a transition period can only produce a transitory literature, in any event that is the nature of the present day production. Almost no books worthy of particular notice have been produced, while large numbers of magazines have been published which have enjoyed varying degrees of success and long life.

These publications seem to have developed a style of their own, which is a mixture of the past and the present seasoned with a touch of the West. This style does not have enough good qualities to warrant one in regarding it as permanent, but it may contain some of the

elements from which the permanent will be made up.

The contents of these newspapers and magazines are, on the whole, disappointing. They are nearly all, if not quite all, pessimistic in outlook, and have propaganda as their controlling object. They are sensational in that they play upon the feelings of hate, fear, and envy in the people's hearts. In this very sensationalism, strange as it may be, seems to lie their popularity. For just as the average American seems to get some kind of an emotional "kick" out of a paper filled with accounts of crimes and sensational divorce proceedings, just so does the Korean seem to get a pleasant sensation by reading articles that stir his hatred, arouse his envy, and excite his fear. It is quite apparent that the publishers of these papers and magazines are capitalizing these feelings and using them to their own financial profit. That the Koreans needed to be aroused in some manner is beyond all dispute, and if the publication of such articles has had such an effect, they are to that extent justified. Yet it is deplorable that the reading public is being trained to look for and enjoy such things, to the neglect of others much more worth while.

The foregoing shows up so many difficulties in the way of the production of literature that some may be led to question the advisability of trying to produce Christian literature at all. While acknowledging the difficulties involved, and even admitting the logic of the inference, yet these same problems and difficulties seem to make the production of Christian literature all the more necessary at a time like this, especially when it is remembered that Christian literature is published from different motives and because of different obligations from that of any other.

In Korea there is a large Christian constituency that must not only be cultivated at all costs along lines of constructive and Christian thought, but at the same time be saved from the degrading effects of non-Christian ideas and portrayals prevalent in all that is offered

the public elsewhere. Then it has a general contribution to make that can come from no other source so fittingly and so well. By the creation of books outright, or by the translation of books from the West, of high moral tone, of right social conceptions, and of good literary merit, a love and a demand for this kind of literature will be inculcated. This will in turn have a mighty influence upon the moral, literary, and social standards that will prevail in the age that is surely to follow the present period of transition and change.

If the situation is at all rightly understood,

these very difficulties present an opportunity and a challenge to Christian literature that it can not afford to ignore. For such opportunities to influence a whole nation in the most vital affairs of its moral life, its social customs, and its literature do not come more than once in a generation.

That the Koreans will have a literature in the future is certain, beyond any serious questioning, but what its nature will be, and what kind of influence it will have upon the Korean people, when it comes to full expression and power, is a real problem.

Further Records of Flood Relief

MRS. A. L. LUDLOW, R. N.

(Severance Medical College; Northern Presbyterian Mission)

WHAT A HARD WINTER it has been and never before have we welcomed the signs of spring as we have this year. Flood relief has taken most of my time but since the first of the year I only visited the flood devastated regions occasionally. It seemed necessary for some one to stay at home and fill the orders as they came in for clothing and millet. Also to unpack bundles and bundles of clothing, to arrange for the sale of garments unfit to give to flood victims, and to acknowledge every bundle and every check with letters of thanks containing concrete illustrations of just what we were doing and why.

At first we thought that nobody cared about the plight of the flood sufferers and it all seemed so hopeless. Then we proved that everybody cared and was eager to help. I almost opened bundles and letters containing checks in my sleep and never did we turn a deaf ear in our distribution when clothing or food was needed. True, one day Miss Hartness sent a messenger in from the country for a pair of trousers for an old widower who had his legs wrapped in a gunny sack and who was complaining bitterly of the cold. We had sent the last scrap of clothing out that morning and no new packages had come in. In

vain I told the messenger that we hadn't a thing to give him. He answered that Miss Hartness said that there was nothing else to be done, I must give him a pair of trousers. Back I went, not to where the flood relief clothing was kept but to a trunk where I found a nice pair of dress suit trousers, which I gave to the messenger for the trouserless man. Just what will happen when the owner wishes to put on swank and doll up I leave you to imagine.

Another time Miss Ingerson of Syenchun sent down a lovely black suit of Korean clothes, all padded and warm, which was hailed with a shout of joy. The clothes were not in the house ten minutes before they were on their way to make some flood victim happy. Remembering my manners I wrote a nice thank-you note to Miss Ingerson for her goodness to our flood sufferers. Great consternation in Syenchun; that suit and clothes was for Miss Ingerson's school boy in Seoul. Since that time we have had an avalanche of hams, chickens, canned vegetables, all carefully marked "*Not for Flood Relief.*" If we hadn't had an occasional laugh I don't know what we would have done.

When I think of all that was accomplished, how friends in the out-stations gave and gave

again and again of clothing and money, that the relief work might be carried on, and how the missionaries carried the burden alone for so many months unaided by funds from America. When I think of Mr. Koons' untiring devotion to this cause, how he kept us going and kept our spirits up when we were faint-hearted. When I think of Miss Hartness day after day diving down into dugouts to seek out the cold and the hungry I cannot but give thanks to the Heavenly Father for His goodness. Day after day we could not help but ask, "Why, all this suffering?" Now we need only to point to the wonderful evangelistic results in the flood area. I am reminded of the first line of that hymn "God moves in a mysterious way His wonders to perform." We did not dream that anything good could come from that dreadful flood.

Since December first we have given out 6,799 garments 371 comforters furnished 40,000 meals of millet. We have sent barley seed to 597 families in thirty six villages. Transportation was paid in every case and, where the farmers themselves were too weak from lack of food to do the ploughing, we rented oxen for the heavy work. What a joy it was to hear the head-man of one of the villages report the other day that the barley was already above ground.

From the Seoul Women's Club I have received and expended Yen 2,797.84. In addition I have received from other sources Yen 918.05 and expended Yen 654.97, leaving a balance on hand of Yen 263.08. We are glad to have a little money left over, for some of the people may not be on their feet when the cold weather begins in the coming fall.

The time left has been filled in by committee meetings, relief to nurses in the hospital and interviewed with the Koreans. One afternoon ten Korean men came from one village, seven of them with topknots and horsehair hats. They said that they had come for no other reason than to thank us for what we had done for them in time of trouble. Each one came forward, handed his card with both hands and made the same speech of gratitude. We served them tea and set them to playing skittles, for I am unaccustomed to men in such large numbers. When they were ready to go I asked them if the ladies could not come in to see me. The following Monday was the day chosen by them to send ten of ladies of their village. Monday is a busy day at our house, but promptly at two o'clock the siren

whistle blew and sixteen ladies appeared, piloted by one lone man. They were only two hours ahead of our preparations. Had it not been for Miss Shields coming to the rescue I don't know what might have happened. She called for the sixteen ladies and their pilot, whisked them off to the hospital and dispensary, gave them a fine sightsee, called a Bible woman to preach to them and returned them promptly at four o'clock. We spent a happy afternoon examining kitchen, bathroom and bedrooms, playing games and drinking tea. The Bible-woman had a good chance to tell every one the Story of the Gospel and they all promised to come again, which I hope they will do.

Proposed Rescue Home in Seoul

C. I. McLAREN, M. D.

THOSE WHO HAVE been made responsible for the erection of the Rescue Home for Women find themselves confronted with a problem of urgency and difficulty. The Federal Council has instructed that the building be proceeded with; contributing missions have requested their boards to provide the money for the building; actually we have in hand contributions for this purpose from three missions; but we find on securing estimates that a suitable building with necessary fittings cannot be obtained for less than six thousand yen.

We have 5,300 yen in hand for building purposes; we have a site (donated by the Salvation Army); we have 1,000 yen for furnishing (this also from the Salvation Army); we have another 1,000 yen contributed by missionaries on the field for running expenses during part of the first year; we have the call of a great need and opportunity. What we have not got, and what we require at once, is 700 yen so that the committee may be in a position to open the Home, which is now under construction, free from debt.

If any reader can help, either by personal contribution or by interesting friends, or by inducing mission boards to come forward promptly in the emergency, he will render a service of signal helpfulness to this important work. Subscriptions may be sent to the treasurer of the committee, Rev. J. W. HITCH, Sa-jik-kol, Seoul.

Notes and Personals

Births

Southern Presbyterian Mission.

To Rev. and Mrs. Joseph Hopper, of Mokpo, a son, George Dunlap, on April 24.

To Rev. and Mrs. J. Kelly Unger, a son on May 12.

Northern Presbyterian Mission.

To Rev. and Mrs. R. H. Baird of Kangkei twin daughters, Elizabeth and Emily, on May 19th.

Marriage

United Church of Canada Mission.

Miss B. A. Wynne-Roberts was married to Mr. J. G. McCaul, of Wonsan, on May 3rd at Kobe.

Death

Northern Presbyterian Mission.

The Rev. Jason G. Purdy of Chungju on May 14th, at the Severance Hospital, Seoul. Interment at Chungju.

Furloughs

Northern Presbyterian Mission.

Rev. and Mrs. L. P. Henderson, Hingking, Manchuria.

Southern Presbyterian Mission.

Rev. and Mrs. F. M. Eversole, Chunju.

Rev. and Mrs. J. C. Crane, Soonchun.

Rev. S. K. Dodson and daughter, Hattie, Kwangju.

Miss Mary Dodson, Kwangju.

Miss Margaret Martin, Kwangju.

Miss Louise Miller, Soonchun.

Rev. W. M. Clark, D. D., and family, Seoul. (four months).

Miss Bessie B. Clark, Seoul (four months).

Rev. and Mrs. John McEachern, Kunsan (four months).

Miss Esther Matthews, Chunju. (4 months).

Miss Ella Graham, Kwangju. (health).

United Church of Canada Mission.

Dr. and Mrs. Robert Grierson, Sungjin.

Rev. and Mrs. L. L. Young, Hamheung.

Miss J. B. Robb, Hamheung.

Southern Methodist Mission.

Miss A. Furry, Choonchun.

Miss M. D. Myers, Choonchun.

English Church Mission.

The Right Rev. Bishop M. N. Trollope, D.D.
Rev. Charles Hunt.

Miscellaneous.

Rev. and Mrs. B. E. McAlpine, missionaries in the Southern Presbyterian Mission in Japan, are spending some time in Korea, working with the Japanese in the Southern Presbyterian Mission's field.

At the recent General Conference of the Southern Methodist Church Bishop W. N. Ainsworth was appointed Missionary Bishop for Japan, Korea and China, in succession to Bishop Boaz. He was elected Bishop in 1918 and has served some of the most important Conferences of the Church.

Mr. G. W. Avison and family are located at Kwangju, where Mr. Avison has charge of the local Y. M. C. A. work.

Mr. and Mrs. F. T. Shipp are stationed at Syenchun and are in charge of the Y. M. C. A. work there.

Dr. and Mrs. Charles Edward Jefferson, of New York, visited Seoul for two days as the guests of Dr. and Mrs. Newell. They were entertained by the Luncheon Club at a lunch in the Chosen Hotel where Dr. Jefferson addressed the Club.

During May Mr. and Mrs. McCallie and Mrs. Talmage of the Southern Presbyterian Mission were in Seoul for medical treatment.

The Seoul Station of the Northern Presbyterian Mission held a reception on May 10th in honour of the Rev. and Mrs. D. A. Bunker, who are celebrating the fortieth anniversary of their arrival in Korea. Mrs. Bunker, who was Miss Annie Ellers, M. D., was the first single lady to arrive to the N. P. Mission and started the first school for girls, which is now known as the Chung Sin school at Yun Dong. The Northern Methodist Mission also gave a reception with the same object on May 20th.

The engagement of Miss E. B. Grimes to the Rev. E. F. McFarland is announced. Both belong to the Northern Presbyterian Mission.

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